Price 2 Cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 85. CHICAGO, ILLINOIS, SEPT. 14, E. M. 301. [C. E. 1901.] WHOLE No. 882

THE ANGEL OF DISCONTENT.

When the world was formed and the morning stars
  Upon their paths were sent,
The loftiest-browed of the angels was made
  The Angel of Discontent.

And he dwelt with man in the caves of the hills,
  Where the crested serpents sting,
And the tiger tears and the she-wolf howls,
  And he told of better things.

And he led man forth to the towered town,
  And forth to the fields of corn;
And told of the ampler work ahead
  For which his race was born.

And he whispers to men of those hills he sees
  In the blush of the misty west;
And they look to the heights of his lifted eye—
  And they hate the name of rest.

In the light of that eye does the slave behold
  A hope that is high and brave;
And the madness of war comes into his blood—
  For he knows himself a slave.

The serfs of wrong by the light of that eye
  March with victorious songs;
For the strength of the right comes into their hearts
  When they behold their wrongs.

'Tis by the light of that lifted eye
  That Error's mists are rent;
A guide to the table lands of Truth
  Is the Angel of Discontent.

And still he looks with his lifted eye,
  And his glance is far away,
On a light that shines on the glimmering hills
  Of a diviner day.

—*Sam W. Foss.*

Marriage, Legal and "Free."

BY JOHN BADCOCK, JR.

Is there any magic connected with the marriage rite? In Thibet "the priests alone know whether the nativity of the bride stands in a favorable relation to that of the bridegroom, and, if not, by what ceremonies and sacrifices misfortune may be averted; they alone know the day that is most suitable for the wedding; they give the bond its consecration and its blessing by burning incense and by prayer." In Ceylon "an astrologer must examine the horoscopes of the two parties, to discover whether they correspond." In the Zend-Avesta an elaborate blessing and exhortation, beginning with the words, "In the name of God," is appointed for the nuptial ceremony.

After all, priests and astrologers must live; but are we now more enlightened and self-reliant upon this subject than our ancestors of two thousand years ago? If, as the Christian Church teaches, God sanctifies marriage, God has sanctified some very peculiar ones. The superstition still sticks to the ceremony, even though it be a ceremony before a registrar in his office. The time of the indissoluble marriage contract, of Roman Catholic dominion, has gone by; but we have not done much by replacing the Bull of the Pope by Act of Parliament. Albeit we have done something. No one dare say that all marriages are consummations of the union of the most fit. Mistakes do occur; marriages do not all turn out happy; some end in tragedy.

Having given up the absolute indissolubility and sacredness of marriage, as being too cruel, some dissolutions and re-arrangements have to be allowed. But once allow the tie to be put aside in cases of gross cruelty, and you have the difficulty of defining what amount of cruelty is gross enough. Soon sympathy will be expressed for marital miseries where the injury of husband to wife (or the other way) is of kinds not allowed for in the Acts; and, ultimately, the law has to be strained, literally, to let some captives go free. Then it becomes repugnant to our finer feelings to sanction any law that compels a man and a woman to live together when the lives of one or both are made wretched in consequence. Contemplate a case. Put yourself in the place of a wife who either dreads her husband, or looks upon him with disgust; and you see that the possibility of such a relationship being made permanent by law condemns the law.

The Clitheroe case is a sign in the right direction. Here the mere refusal of a woman to live with the man she had married, but found a dislike to, was considered by the courts sufficient ground for granting a separation. You see that, if you allow the happiness of the parties concerned to be the consideration of first importance, you relegate the legal marriage contract to a place of secondary importance. The growth of sympathy with suffering humanity abolishes the cast-iron rigidity of the law, and the list of "adequate causes" for divorce is extended. But where are you to draw the line? Once allow exceptions to the absoluteness and sacredness of the marriage tie, and there is no stopping place until every individual idiosyncrasy is satisfied, and the marriage law is dead as a door nail. Or, what is the same thing, marriage becomes a ceremony which any couple may go through or not, as it pleases their sentimentalities; and those who elect to go through can have what ceremonials they like, from jumping over a broom-stick to the most gorgeous pageant and priestliness. . . . .

It must not be overlooked, however, that when a sense

of right and wrong is implanted in the individual, on the basis of arbitrary priestly or legal authority, the conscience so formed will have great, if not insuperable, difficulty in reconciling the claims of nature to any kinds of happiness which have been condemned by theologic or political creeds. Any giving way to natural impulse in contravention of such creeds is likely to be followed by a sense of shame and attempts at penance, unless the creeds themselves are thrown overboard from an enlightened conviction of their worthlessness. . . . . .

I have heard the view expressed that all necessary legal requirements as to marriage can be met on a free contract basis; by which is presumably meant that the parties can put in their own terms (which can be as various as the terms of trade contracts or will clauses) in the marriage contract, and the State is to enforce the carrying out of such contracts in consideration of stamp duty being paid. My objection to the legal contract idea in marriage, whether free or compulsory, arises from a repulsion to the contemplation of any mercantile or mercenary motives being intruded into a relationship which offers such high possibilities of happiness when formed on a basis of pure affection—i. e., when formed by mutual attraction of intrinsic qualities in the individuals.

Of course, it would be folly to prevent a man and a woman from binding each other to anything, so long as the binding was mutual and there was no external pressure. And if the voluntary-bound can get any Association to undertake the infliction of penalties for breach of marriage contract, I see no reason for interfering with them. I dislike uniformity. I wish all wants to be satisfied, and that is only possible under the condition of equal freedom. What I claim is, that those who desire to manage their own love affairs without consulting the State shall be allowed to do so. As it would be manifestly unjust for freelovers of all kinds to be compelled to support, by taxation, courts for the enforcement of other people's marriage contracts (in the same way that it is unjust for Nonconformists in religion to be taxed to support a State Church), the only thing left for Parliament to do in this matter is to remove marriage agreements entirely from the jurisdiction of the Courts; allowing private enterprise to supply what demand might spring up for companies that will insure against breach of marriage promises, or breach of marriage continuance promises. Then, as far as legality went, all marriage promises would be on a par with betting debts; that is, they would be converted into debts of honor.—*From "When Love is Liberty and Nature Law."*

A Raffle for Souls.

The Rev. Francis S. Barton, a Protestant clergyman at Pueblo, Mexico, writing to the "Christian Endeavor World," claims to have seen the following described raffle in a Roman Catholic church in that city:

"Raffle for Souls.—At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured their loved ones are forever released from the flames of purgatory.

"Ticket 841—The soul of the lawyer James Vasquez is released from purgatory and ushered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made happy forever.

"Ticket 762—The soul of the aged widow Francisca de Parras is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets $1. To be had of the father in charge. Will you, for the poor sum of $1, leave your loved ones to burn in purgatory for ages?"

DIVISION OF ARCHIVES
JUN 21 1943
RECEIVED

The Difference.

Entering the room of her mistress without knocking, Penelope announced: "A lady's down stairs to see y', ma'am." Her black face wore a look of chronic weariness, to which her half-buttoned dress testified. But Penelope was aristocratic; she moved in high society, and prided herself on her knowledge of social etiquette.

"Oh my!" groaned Mrs. Hardy from the couch; "I suppose I'll have to see her. But my poor head! Didn't she send up a card?"

"No, 'm, she didn't jus' seem to have no card."

"Well, tell her I'll be down in a minute."

Penelope sighed and turned to drag her tired feet out of the room and down the stairs to the lower regions.

Slowly, painfully Mrs. Hardy rose and dressed, and then descended with her sweetest smile in readiness, to find that her "lady" visitor was a prospective waitress as black as Penelope herself.

"I thought you told me, Penelope, that a lady wished to see me?" said Mrs. Hardy sternly when the applicant had departed.

"Yes, 'm," replied Penelope, "I says a lady."

"Well, that's just the trouble; you don't know a lady when you see one. Now, hereafter find out what people want and who they are before you come upstairs. Do you understand?"

"Yes, 'm; is that all?" Penelope was too tired to enter into social arguments; she preferred to let the question go by default.

* * *

The next afternoon Penelope again toiled slowly up the steps to announce a visitor. "A woman's down stairs to see yo', ma'am."

"Well, what's her name?"

"Don' know; said never min' the name; jus' tell yo' she was here."

"But I told you always to inquire people's business."

"Yes 'm, but she wouldn't tell me that, either; said she'd tell yo' herself."

Mrs. Hardy hesitated. Should she see this mysterious visitor who refused to give her name? It was probably some one in search of work, or else a beggar. And her head still ached! "Oh, well, tell her I'll be down directly!" she said impatiently.

In view of the importance of the visitor she simply threw a shawl over her shoulders and descended in wrapper and slippers, not even waiting to smooth her hair. What was her consternation on entering the parlor to see a fashionably dressed lady arise and come toward her.

"Oh, my dear Mrs. Hardy, I am so sorry to have disturbed you! I am Mrs. Williams. And I see you've been lying down, too. Unfortunately I didn't have a card with me. I only called on the part of the managers of a charity to be given this Summer at the Lenox to ask you to be one of the patronesses. I do hope you will excuse me for troubling you so much!"

At last the awful visit came to a close, and Mrs. Hardy summoned Penelope.

"Did yo' sen' fo' me, ma'am?"

"Yes, I certainly did send for you," said the outraged mistress. "I want to have a thorough understanding with you once and for all. Yesterday you came up and told me a 'lady' wanted to see me, and when I went down stairs I found a colored woman, and today you announce a 'woman,' and I go down in my slippers and wrapper, and find one of the most fashionable ladies of the town in the parlor. Now, hereafter when my friends come to see me I want you to understand they are ladies, and that your country people are women. Do you understand?"

"Yes, 'm," she at last replied; "I makes no doubt yo're right. 'Woman,' I s'pose, is the more nobler term."—*Selected.*

"Your son in the Philippines, is he? What is he doing there?" "Doing? He's fighting for his country." "What! Has he turned Filipino?"—*"Saturday Night," Stockton, Cal.*

Was It Honest?

BY C. L. JAMES.

According to that statement made by the editor of Lucifer himself, in No. 878, he effectually shut me out from disproving his very grave charge against the medical profession—that they encourage vice by promising to make its consequences all right. I said that, when he gave a reason for this assertion, I would disprove it; and show, *per contra*, that all the quacks' "progressive hygiene" was nothing but a plagiarism from the regular physicians, *plus* as much utter rot as they thought their patients ignorant enough to stand; but of course I cannot, without citations from a good many doctors of real fame; which, equally of course, would require about half the space Lucifer gives every month to long articles, all declamation and repetition, in abuse of doctors—let alone the squibs. It is on account of things like this, I needs must say that the "editorial tripod" deals unfairly with this important question. Proverbially, anyone, however ignorant, can throw out more sneers, sarcasms, and what he thinks are embarassing questions, in five minutes than can possibly be disposed of (as they should be), without a little deliberate investigation—especially if he have an unlimited license of saying the same thing twenty times over, while a reply, of far less length, and free from wordiness, must run such a gauntlet as mine to Walker did—and be mutilated at last. I wish to be moderate and courteous. I can understand that no one likes seeing his own idols broken; and that prejudice is misleading to the judgment, where the intentions are not insincere. But persistency in this course, after having its wrongfulness pointed out, will degrade Lucifer into an annex to Coward's Castle—exactly the place for legal, theological, Comstockian Movement in Favor of Ignorance; but, I submit, not the right place for Lucifer!

Now, just to show that I don't fear, but only scorn, the Blefuscudian arrows weekly shot at me individually, from behind the "tripod" I will send back a few—well worthy the archers, though not of the cause for war.

The "Lost Manhood" advertisers who claim to be regular physicians, lie. Does the editor mean to say he did not know they were a pack of liars?

Mrs. Lake—takes the cake. She admits she would send for a vivisector if she were like to want a death certificate; but says the cruel law compels her to. She must find another reason—not at all difficult. Quacks sign lots of death certificates, and would sign lots more if people apt to need such documents did not usually revert to vivisectors.

Are mice specimens of "harmless animals?" Without statistics, does not the editor know that a million of these interesting quadrupeds are poisoned with agonizing drugs for one which has been inoculated with a view to finding a remedy for diphtheria? Is it more cruel to inoculate even one mouse with diphtheria than to catch him alive oh! and give him to the cat? Which would you rather have—mice in the pantry or diphtheria in the nursery?

"Dr." Lawrence, "editor of Medical Brief" is a fraud. My reason for saying so is indicated by this sentence of his: "In all probability, the serum had developed a poisonous ptomaine, which caused the attacks of tetanus." If he dares defend that hypothesis, I'll prove it shows he knows less of medicine than I, who am only a layman.

Finally, I entreat the editor not to publish his experience as a quack doctor. Because, whatever makes him ridiculous is an injury to the cause of woman.

Greeting From Aunt Elmina.

DEAR FRIENDS, MOSES AND LILLIAN:—I am glad to congratulate you on the continued improvement and success of our Lucifer. I have been a close reader of its pages from its birth, and I don't know of a single paper that I have gained more valuable ideas from, than from it.

For many years I have had one-half a dozen copies a week, and have sent them far and wide, usually in letters, so as to mark and comment on the contents, and thus ensure their perusal.

I wish some one would endow it with "a mint of money," and enable it to do still more and better work.

Now a word on one of my hobbies. I see Schenk has *proved* his theory of determination of sex. Proved the female the superior animal. He has not failed to produce a female in a single instance where his regimen was faithfully carried out. In forty-one cases thirty-nine succeeded—two failed where the patient did not follow his instructions. The conclusion is evident that the male is arrested development, and that under proper conditions females alone would result. He can usually ensure the male sex where desired, and a proper equilibrium of the sexes will be maintained. ELMINA D. SLENKER.

Press-Writers' Notes, No. 7.

Aug. 19. "Bulletin" (Phil.), Edward Stern, Good Will to Men.

Aug. 20. "Traveler," D. W. Groh gets in a good one to E. H. J. on Infidels. "Bulletin" (Phil.) prints a good one from Chas. A. Osborn on Belief in Christ; "Baltimore World" prints one from Albert P. Lewis on the Steel Strike; "Examiner" (San Francisco, Cal.), J. C. Bell under the caption Prayer and Work gets in a hot shot at the pulpit rain makers.

Aug. 21. "Traveler" prints letters from J. C. Bell on Solving Social Problems; J. M. Boler on Religious Liberty; B. T. Quaintance advises Common Sense to procure a copy of the Age of Reason and a school history and note the years that passed between the death of Franklin and Paine's writing of the first part of that work before he again claims that Franklin criticized it; "Bulletin" (Phil.) Chas. A. Osborn on Marriage and Divorce, and another entitled Thoughts About Thinking; A. P. Lewis writes of Labor and the Trusts.

Aug. 21. "Baltimore World," Francis B. Livesey replies to Rev. Father Coleman of Frederic, Md., on Marriage.

Aug. 22. "Traveler" prints two letters from Aurin F. Hill entitled Power of Mind and Specifications for Heaven; "Weekly Enquirer," (Cincinnati, Ohio) prints a good letter from Miss Mabel Gifford on Inspiration What is It? and C. L. Swartz commends the letters of J. F. Ferris and the writer on the marriage question and pleads for the same liberty of divorce that Mr. Ferris asks for marriage; "Bulletin" (Phil.), Edward Stern Defence of Jefferson; "The Examiner" (San Francisco, Cal.), D. Webster Groh, the Crime of Credulity; A. Johnson, An Objection; Brocton, Illinois, "Review," Dr. J. C. Barnes contributes a good article on Money; the "Mattoon (Ill.) Commercial," Dr. J. C. Barnes discusses the labor question.

Aug. 23. "Traveler," Kate Austin presents the case of Berkman the Pittsburg Anarchist, who, in a moment of great public excitement attempted the life of Frick of Homestead Strike fame, as presented by the "Pittsburg, Leader." This young man is being slowly tortured to death in the Western Penitentiary at Allegheny, Pa. "Bulletin" (Phil.) Chas. A. Osborn has a splendid letter on the location of Heaven Within You; "The Daily Advocate," (Bellville, Ill.).

Aug. 24. "Traveler," Edward Stern, A Question of Debate, and E. H. J. pays his respects to the Infidel Press Writers' Club; "Bulletin" (Phil.), G. L. Gullickson writes of Christianity; D. Webster Groh on Bible and Temperance; "Pioneer Press," Martinsburg, W. Va., D. Webster Groh puts Bro. Powers right on several points regarding Bro. Livesey, and the latter fills three columns with very interesting Topics of the Times; Frank Reed, Eureka, Cal., writes on Livesey and the public schools.

Dorchester, Mass. A. C. ARMSTRONG.

Read not books alone, but men, and amongst them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than in deceitfulness.—*Quarles.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

882.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Another National Tragedy.

"Anger is a short madness," saith the ancient proverb. Madness means INSANITY, and we all know that it is useless to reason with the insane. If we would help the insane to sanity we must seem to agree with them to gain their confidence.

At this writing the American people—the great majority of them, are insane—insane with rage and thirst for revenge; hence I regard it as time wasted to attempt to reason with the average man or woman. I am glad to know, however, that there are a few, women as well as men, who do not lose their heads when the crowd goes mad. To these, the comparative few, I would say a word or two only, as the time of going to press is near.

Some of us have lived long enough to remember more than one national tragedy, similar to the one that occurred the other day at the Pan-American Exposition. One of these was the assassination of Abraham Lincoln by Wilkes Booth. This tragedy came as the climax to, or the legitimate result of, the far greater national tragedy which had begun four years before, at the firing on Fort Sumpter.

During all these four years the American nation had been INSANE, crazy drunk, so to speak—drunk with the blood of the slain in battle and with the tears of the widows and orphans of the slain in battle or of the prisoners starved to death in military stockades; and now the killing of the nation's president served to intensify the national madness many-fold. Goaded on by fear and hate. deeds were done that must forever cause a pang of regret to the heart, if not a blush of shame to the cheek, of every one calling himself an American.

Not satisfied with the killing of the assassin himself—under the savage code of "an eye for an eye, a tooth for a tooth a life for a life," four persons were hanged as aiders and abetters of the assassination, among these a woman—after the real danger crisis had passed and after men's passion had ample time to cool.

Twenty years after the beginning of the great national tragedy the last act of which was the spectacular killing of the nation's chief executive, came the shooting of James A. Garfield by Chas. Guiteau. Differing in some respects from the first Presidential assassination there were many points of resemblance. It was politics mainly that caused the civil war and the consequent assassination of Lincoln, and it was politics mainly that caused the killing of Garfield. The feud betweed the two opposing factions of the Republican party was intensely bitter. Believing himself divinely commissioned to save the Republican party and through it to save the nation from ruin, the half-demented Guiteau "removed" the president as the surest way to save the party and the nation, and under the law of revenge, LEX TALIONIS, was in turn executed—hanged by the neck till he was dead; his flesh scraped from his bones and his skeleton kept for exhibition to morbid curiosity-hunters.

As in the case of Lincoln the shooting of Garfield caused the greatest consternation and alarm. Men looked into each other's faces only to see terror and rage pictured there. At first the cry was, "A plot, a plot! an atheistic, communistic plot to destroy our Christian Republic." But this theory was soon abandoned when it became clearly established that Guiteau was a Republican of the Republicans, a "stalwart of the stalwarts," a Christian of the Christians—an unusually devout believer in the Bible, the whole Bible, including the lesson of Abraham offering up his son Isaac. If he had inspirers and accomplices the less said about THEM the better for the Bible and for Republicanism. And hence this poor half-crazed victim of bad heredity and of superstitious training was left, or compelled, to be the scape-goat for his Christian and Republican inspirers.

And now again, just twenty years after the slaying of Garfield the nation is shocked, crazed, from center to circumference by another spectacular attempt to assassinate its chief ruler, by another apparently half-demented victim of bad heredity and perhaps still worse training or environment. As in the cases previously cited, the leaders of public opinion, civil and religious, are moving heaven and earth to establish the fact of COMPLICITY—a plot to kill all rulers and overthrow by violence the present social and political system or systems. The would-be assassin Czolgoscz, is reported to have declared himself an "Anarchist," that he has quite lately become such, having been inspired or converted to that political (or unpolitical) belief by hearing a lecture in Cleveland, Ohio, by Emma Goldman, and that in consequence of such conversion he decided to kill President McKinley.

Having learned from long observation, the wholly unreliable character of reports by the popular press, when treating of Anarchism and Anarchists, I close for this week by saying that twelve persons, including the editor of "Free Society" and his family, were arrested in Chicago, the evening following the wounding of President McKinley, and that they are still held in close confinement, no bail being allowed, awaiting further developments as to possible complicity with Czolgoscz—except the three women mentioned elsewhere as having been released. Emma Goldman was arrested yesterday (Sept. 10.) in Chicago and is being held on a like charge of conspiracy to commit murder, which charge she strenuously denies.

Of course we need not say that the shooting of President McKinley is wholly condemned by this office, as the suicidal act of a madman. M. H.

"Free Society" and the Outlook.

As we go to press (Wednesday,) all the men connected with "Free Society" are still in jail, held without bail. An attempt is to be made this morning by their attorneys to have them admitted to bail. If this fails, no paper will be issued this week, but if even one one is released "Free Society" will appear.

Mrs. Isaak, her daughter, and Miss Mechanic are at home at 515 Carroll Avenue, after their arrest and unwarranted imprisonment by the Chicago police. It has been an unpleasant experience; but it will set many people thinking who have never thought before. Much sympathy has already been aroused by the detention of these women in the horrible cells of a Chicago police station. But what of the thousands of women who are every year thrown into those cells—women who are victims of ignorance, of environment, and of the officers of the law; women of whom, individually, no one ever hears and for whom nobody cares? An investigation of the police blackmailing methods was under way, and every day fresh exposures were being made, when the cry of "Anarchist" was raised; that cry was a "god-send" to the police department.

I shall have more to say next week of events transpiring. Just now I will merely state that the published reports of statements I have made are positively unauthorized, with these exceptions: I have never seen the man who shot Mr. McKinley, nor had I ever heard of him before the reports of the shooting. I did not know Miss Goldman's whereabouts, though the detectives assured me they had "positive information from Buffalo" that I knew where she was. I have heard Miss Goldman's lecture on "Modern Phases of Anarchy," and in that lecture she spoke of the futility of violence, and at no time have I heard her advocate violence. I believe that all acts of violence recoil on the party which institutes them. If a society of Anarchists had caused the assassination of Mr. McKinley that act would do more harm to their cause than to the cause of governmentalism. On the other hand, the methods adopted by police and newspapers in manufacturing "evidence" and promulgating lies about their victims will in the end be an injury to their own cause.

L. H.

The Medical Doctor Question Again.

The importance, the necessity, of correct ideas in regard to hygiene, that is in regard to the care of the body in health and disease, will be readily admitted by all readers of Lucifer. It is because of this importance, this necessity, that this discussion of the medical doctor question has been allowed considerable space in our columns for some months past.

Whether any real or permanent good shall come of the discussion will depend upon the readers as well as upon the writers that take part therein. Only she or he who is willing and able to take a philosophic view of the matter in hand—only the person who can take a judicial rather than a partisan attitude towards the questions involved, will be in position to give or receive real benefit from the continuance of the controversy concerning methods of maintaining health and curing disease. The discovery of truth, not victory in argument, should be the object.

Endeavoring always to remember this basic fact or principle I have a few words to say in reply to C. L. James, whose "Was it Honest?" appears on another page of this issue. Taking his closing paragraph first, as being most important, I would say:

Yes, "whatever makes him [the editor and therefore the paper] ridiculous is an injury to the cause of woman." The editor who champions the cause of woman—which cause necessarily is the cause of man as well, since motherhood includes the race of humankind—should be very careful not to give offense to friends nor an occasion of triumph to foes, by putting himself and the cause he defends in a ridiculous light or attitude. But is it true, or probable, that giving my experience as a heretic in medicine will make me ridiculous in the eyes of reformers—such as C. L. James, for instance, is supposed to claim to be?

When I told an old friend of my youth, a physician of the orthodox or regular type, that I had thoughts of devoting my time to the study and practice of the healing art, adding that I should probably discard most of his theories in regard to medicine, his reply was,

"Well, my friend, all I have to say is, *Don't disgrace yourself!*"

So, likewise when I began to cast off the shackles of orthodox theology an old and faithful ministerial friend, warned me, with tears in his voice, if not in his eyes, that I was about to ruin my prospects for this life, as well as for the life to come.

So, likewise, when I became a heretic in regard to civil government, human law, etc., my friends all warned me that the path to political honors and emolument would be forever closed against me, not to speak of the danger of getting my name mixed up with the secret plotters against "law and order," and against the lives of the nation's rulers.

But all the combined terrors associated in the popular mind with the words "quack," "infidel," "socialist," "anarchist," "atheist," etc., failed to deter me from following the lead of my highest and clearest convictions of right and of truth. With what result is partly shown in the fragmentary biographic sketch printed in our Twenty-First Anniversary Number of Lucifre.

As I see it: All men have their limitations. C. L. James with all his learning and capacity for growth is no exception to the rule. Early in life he evolved out of theologic orthodoxy, and the same wave of logical reasoning that emancipated him from slavery to medieval ideas of God, the origin and destiny of man, etc., carried him also out of the ruts of authoritarianism in civil law and political government. But when that wave struck the walls of orthodox medicine it had spent its force, with the mentality of Friend James. Hence he has passed through more than the average span of human life without being able to see that orthodox theology, orthodox government and orthodox medicine are "three of a kind," all based upon man's ignorance of nature, upon his innate credulity and inherited desire to lean upon and look up to something higher, wiser and more powerful than he knows himself to be.

As I see it, the same mental limitation prevents our learned critic from seeing that the real progress made in the medical art has been mainly introduced *from without* the narrowness and bigotry of the regular profession—witness the abandonment of the lancet and boluses in fevers etc., by the regulars after being shown by Priessnitz, Trall, Shew and other hydropaths, that fever patients recover far more rapidly without blood-letting and without heavy doses of calomel than with them. Witness also the lessons taught these same regulars by the Thompsonians or "steam" doctors; also by the Hahnemannians; also by the electricians, the magnetic healers, the mental suggestion healers, etc., etc., from all of whom the really progressive of the self-styled regulars have profited, and whose methods they more or less quietly adopt, though they may not be willing to acknowledge their indebtedness.

As I see it, our over-zealous critic is blind to the fact that there is such a thing as *learned ignorance* among the professors of the healing art, also that there is such a thing as *intuitive perception* by a comparatively *unlearned* man or woman, of what is needed by the sick, and that this intuitive perception, this sympathetic *at-one-ment* between physician and patient, is a qualification that no medical college can bestow upon its pupils, and without which natural endowment no one ought ever to assume the role of physician.

Like the poet, the true physician is born, not made a fact wholly ignored by learned professors who annually send out thousands of medical graduates who in some other calling could and would make useful members of human society, but who as physicians can never be other than blind followers of the routine of books, else still more dangerous empirics—murderous experimenters, charlatans—rightly termed *quacks*.

* * *

As I see it, womanhood, motherhood, must be emancipated from the despotisms represented by the three priesthoods—theo-

logical, judicial and medical, before the human race can take any decided step onward and upward.

In regard to the insinuations, epithets, charges of unfairness etc., I have room only to say that our otherwise esteemed correspondent is his own worst accuser. It is an old and true saying that if you want to know what a man really is, just get him to talking of other people. In condemning others he simply condemns himself. Lucifer's correspondents are many—to all of them we have tried to be hospitable and kind as well as just, and of them all none has had less cause for complaint than has C. L. James; of them all none has made more frequent complaints and accusations than he has done; none have used more intolerant language. To say that these complaints and accusations are unfounded and unjust is to state what our readers already know, unless it be such statements as that his reply to Walker was mutilated. Of this I know nothing; I only know that we try very hard to follow copy, in type-setting and proof-reading. If copy was not followed in this case it is probably owing to the writer's fondness for words of "learned length and thundering sound," Latin quotations, etc., instance, "Blefuscudian," in his reply of this week.

Time and health permitting I expect in the near future to tell our readers, as already threatened, something of my experience and observations as a heretic in medicine and hygiene, and in so doing will try to answer, in a general way, the points raised by Mr. James that could not be attended to in this article; after which a fair and reasonable share of space will be given to Friend James, or to any one who cares to defend the claims made in behalf of the so-called regular medical doctors that to them is due all the credit for the progress made of late years—confessedly very great, in the art of preventing disease and of caring for the sick, the wounded—the *insane* in mind or body.

M. H.

VARIOUS VOICES.

C. M. Moe, Spokane, Wash.:—I hasten to send you my mite to keep the light burning. You can send me "Nora," by Ibsen, that grand countryman of mine. I am proud of Ibsen although he will be understood by this generation but little.

Mrs. A. Danzig, Kansas:—Enclosed find fifty cents for which send me "Prodigal Daughter," and Lucifer for thirteen weeks; "Institutional Marriage;" "Truth Seeker Annual 1889;" "Holy Smoke in the Holy Land." The remainder for postage. I hope next time to send for a year's subscription. I like Lucifer and can hardly get along without it.

Sarah Stone Rockhill, Alliance, Ohio:—I think Lucifer grows better all the time, and you or the principles you uphold are gaining new friends, I am glad to note, especially, when the interest takes the form of "R. C. C.'s" helpfulness. I send twenty-five cents and the enclosed list of names for the Anniversary Number. Also one dollar on Lucifer another year. Send Ibsen's book, if you please.

Dr. E. W. Moorman, Ioka, Iowa:—I enclose one dollar which please credit on my subscription. Is there a Liberal League in Iowa, and if so can you put me in communication with it?

[We know of no active Liberal League in Iowa. If there is, we hope some of its members will write to Dr. Moorman. If there is none, one should be organized, as there are many Liberals in that state. L. H.]

Mrs. L. J, N. Y.:—Please send me, the enclosed list of books, for which I send you $2. I like "Hilda's Home" very much; and the stories recently published in Lucifer have been helpful. All cannot assimilate a philopophic statement—a story is better for them. You two are so truly liberal, so kind to all, even to those who are not in harmony with you, that you seem near friends to me. I would like to answer articles I see in Lucifer, sometimes, and shall when I get free enough to write my views over my own name; but I've reached the point of being ashamed to write anonymously so there is hope for me. But it isn't all for myself, when my friends have read Lucifer awhile longer, their ideas will be more free.

R. C. C., Portland, Ore.:—Please send me for the enclosed twenty-five cents copies of your Anniversary Number. I have read of your trials and triumphs with considerable interest and I desire to distribute your Anniversary Number among my friends as I consider it a valuable number for propagandist purpose. Long may Lucifer and its noble editors survive.

[We are receiving many words of commendation of our Anniversary double number. We can still supply them at 25 cents a dozen, mailed to any address. L. H.]

Philip G. Peabody, R. 61, 15 Court Square, Boston, Mass.:—My friend Dr.——, (who first subscribed for Lucifer in consequence of my advice,) asks me to send to you one dollar, to be credited on his subscription. I also enclose one dollar for one year's subscription for myself. I wish you and Lucifer the greatest prosperity. I am reminded to subscribe, (having just returned from a visit to Europe,) by some words of abuse of my friend, E. C. Walker, for whom I have much respect, in a newspaper that fell casually into my hands.

Martin Nortvedt, Mich.:—For the enclosed twenty-five cents please send me a copy of "Sexual Love" by Allan Laidlaw. From the slip on my paper I see that I am again in arrears, but please do not stop sending it. I hope soon to be able to square my arrears and renew for another year. I should also like to get a copy of the premium book "A Doll's House" by Ibsen, when I renew. So if you can, please save me a copy. Ibsen is one of my countrymen, but as Dr. B. L. Hjermstad of Cincinnati said in No. 879, is very little understood in his own country.

E. F. R., New Dorchester, Mass.:—Much is being said and written regarding the sex rights of women and a greater part of it is at variance with the truth of the matter. I find in my work many women if they had a legitimate income they would not sell their personal rights in either married or single short-lived blessedness. Man cannot argue truthfully that education and income unfit woman for the home. Give her both and she will *make a home*, for she will have only love at her table.

When sex is properly understood and its meaning universally taught in home, school, pulpit and literature, we will have gods and goddesses on the earth.

Laura H. Earl, Germantown, Pa.:—I enclose $1.25 to pay for a copy of Bebel's "Woman in Past, Present and Future," and my subscription to Lucifer for one year. Your paper contains news and thoughts that I cannot find elsewhere. One of the most interesting items you have given your readers was the set of questions of "Medicus" as to the Brooklyn girl who was assaulted by the young ruffians. Was there ever any answer to them made to you? I saw none, but have not had the recent numbers of the paper. Shortly after noting this query of "Medicus" I saw the record of a similar case in New York City, where the girl had killed the child she afterward bore, and the gentle reporter spoke with horror of her "awful crime." One knows that, unless he was a fool, the man cannot have thought as he wrote. Thus attempts to manufacture false public opinion are possibly the most serious form of crime that threatens the public safety. Yours with the strongest sympathy for your efforts toward freedom.

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The punishment of crime by the commission of crime has been and always will be a failure wherever it is tried, and the result of the frequent lynchings has been that the people have become brutalized till lynchings are encouraged by passion and the desire to shed blood rather than with any feeling that further crime might be discouraged by a sharp punishment—"*Boston Herald.*"

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